

"Jewish Protocols" Claim Partial Fulfillment

A Glance at Some of the Particulars in Which the "World Program" Says It Has Succeeded

"With the present instability of all authority, our power will be more unassailable than any other, because it will be invisible until it has gained such strength that no cunning can undermine it."—Protocol 1.

"It is indispensable for our purposes that, as far as possible, wars should bring no territorial advantages. This will shift war to an economic footing . . . Such a condition of affairs will place both sides under the control of our international agents with their million eyes, whose vision is unhampered by any frontiers. Then, our international rights will eliminate national rights in the narrow sense, and will govern the governments as they govern their subjects."—Protocol 2.

AS A MERE literary curiosity, these documents which are called "The Protocols of the Learned Elders of Zion," would exercise a fascination by reason of the terrible completeness of the World Plan which they disclose. But they discourage at every turn the view that they are literature; they purport to be statesmanship, and they provide within their own lines the clue by which their status may be determined. Besides the things they look forward to doing, they announce the things they have done and are doing. If, in looking about the world, it is possible to see both the established conditions and the strong tendencies to which these Protocols allude, it will not be strange if interest in a mere literary curiosity gives way to something like alertness, and it may be alarm.

A few general quotations will serve to illustrate the element of present achievement in the assertions of these documents, and in order that the point may be made clear to the reader the key-words will be emphasized.

Take this from Protocol Nine:

"In reality there are no obstacles before us. Our super-government has such an extra-legal status that it may be called by the energetic and strong word—dictatorship. I can conscientiously say that, at the present time, we are the law-makers. We create courts and jurisprudence. We rule with a strong will because we hold in our hands the remains of a once strong party, now subjugated by us."

And this from the Eighth Protocol:

"We will surround our government with a whole world of economists. It is for this reason that the science of economics is the chief subject of instruction taught by the Jews. We shall be surrounded by a whole galaxy of bankers, industrialists, capitalists, and especially by millionaires because, actually, everything will be decided by an appeal to figures."

These are strong claims, but not too strong for the facts that can be marshaled to illustrate them. They are, however, but an introduction to further claims that are made and equally paralleled by the facts. All through the Protocols, as in this quotation from the Eighth, the pre-eminence of the Jews in the teaching of political economy is insisted upon, and the facts bear that out. They are the chief authors of those vagaries which lead the mob after economic impossibilities, and they are also the chief teachers of political economy in our universities, the chief authors of those popular textbooks in the subject, which hold the conservative classes to the fiction that economic theories are economic laws. The idea, the theory, as instruments of social disintegration are common to both the university Jew and the Bolshevik Jew. When all this is shown in detail, public opinion upon the importance of academic and radical economics may undergo a change.

And, as claimed in the quotation just given from the Ninth Protocol, the Jewish world power does today constitute a super-government. It is the Protocol's own word, and none is more fitting. No nation can get all that it wants, but the Jewish World Power can get all that it wants, even though its demands exceed Gentile equality. "We are the lawmakers," say the Protocols, and Jewish influences have been lawmakers in a greater degree than any but the specialists realize. In the past ten years Jewish international rule, or the power of the group of International Jews, has quite dominated the world. More than that, it has been powerful enough to prevent the passage of salutary laws, and where one law may have slipped through to a place on the statute books, it has been powerful enough to get it interpreted in a sense that rendered it useless for its purpose. This, too, can be illustrated by a large collection of facts.

Moreover, the method by which this is done was outlined long ago in the program of which the Protocols purport to be an outline. "We create courts," con-

tinues the quotation, and it is followed in other Protocols by numerous references to "our judges." There is a Jewish court sitting in a public building in the city of New York every week, and other courts, for the sole advantage and use of this people whose spokesmen deny that they are a "separate people," are in formation everywhere. The Zionist plan has already been used in some of the smaller European countries to confer an extra-citizenship upon Jews who already enjoy citizenship in the lands of their residence, and in addition to that a degree of self-rule under the very governments which they demand to protect them. Wherever Jewish tendencies are permitted to work unhindered, the result is not "Americanization," nor "Anglicization" nor any other distinctive nationalism, but a strong and ruling reversion back to essential "Judaization."

The "agents" referred to in the first quotation will receive attention in another article. To resume the claims of the Protocols: This from the Seventeenth Protocol:

"We have taken good care long ago to discredit the Gentile clergy and thereby to destroy their mission, which at present might hamper us considerably. Their influence over the people diminishes daily.

"Freedom of conscience has been proclaimed everywhere. Consequently it is only a question of time when the complete crash of the Christian religion will occur. It will be easier still to handle the other religions, but it is too early to discuss this phase of the subject."

This will be of considerable interest, perhaps, to those clergymen who are laboring with Jewish rabbis to bring about some kind of religious union. Such a union would of necessity dispose of Christ as a well-meaning but wholly mistaken Jewish prophet, and thus distinctive Christianity would cease to exist insofar as the "union" was effective. The principal religious aversion of the Protocols, however, so far as it is expressed, is against the Catholic church in general and the pontifical office in particular.

A curious paragraph in this Protocol claims for the Jewish race a particular skill in the art of insult:

"Our contemporary press will expose governmental and religious affairs and the incapacity of the Gentiles, always using expressions so derogatory as to approach insult, the faculty of employing which is so well known to our race."

This from the Fifteenth Protocol:

"Under our influence the execution of the laws of the Gentiles is reduced to a minimum. Respect for the law is undermined by the liberal interpretation we have introduced in this sphere. The courts decide as we dictate, even in the most important cases in which are involved fundamental principles or political issues, viewing them in the light in which we present them to the Gentile administration through agents with whom we have apparently nothing in common, through newspaper opinion and other avenues.

"In Gentile society where we have planted discord and protestantism . . ."

The word "protestantism" is evidently not used in the religious or sectarian sense, but to denote a temper of querulous fault-finding destructive of harmonious collective opinion.

This from the Fourteenth Protocol:

"In countries called advanced, we have created a senseless, filthy and disgusting literature. For a short time after our entrance into power we shall encourage its existence so that it may show in greater relief the contrast between it and the written and spoken announcements which will emanate from us."

Discussing in the Twelfth Protocol the control of the Press—a subject which must be treated more extensively in another article—the claim is made:

"We have attained this at the present time to the extent that all news is received through several agencies in which it is centralized from all parts of the world. These agencies will then be to all intents and purposes our own institutions and will publish only that which we permit."

This from the Seventh Protocol bears on the same subject:

"We must force the Gentile governments to adopt measures which will promote our broadly conceived plan, already approaching its triumphant goal, by bringing to bear the pressure of stimulated public opinion, which has been organized by us with the help of the so-called 'great power' of the press. With a few excep-

tions not worth considering, it is already in our hands."

To resume the Twelfth Protocol:

"If we have already managed to dominate the mind of Gentile society to such a point that almost all see world affairs through the colored lenses of the spectacles which we place before their eyes, and if now there is not one government with barriers erected against our access to that which by Gentile stupidity is called state secrets, what then will it be when we are the recognized masters of the world in the person of our universal ruler?"

The Jewish nation is the only nation that possesses the secrets of all the rest. No nation long protects a secret which directly concerns another nation, but even so, no nation has all the secrets of all the other nations. Yet it is not too much to say that the International Jews have this knowledge. Much of it, of course, amounts to nothing and their possession of it does not materially add to their power, but the fact that they have the access, that they can get whatever they want when they want it is the important point—as many a secret paper could testify if it could talk, and many a custodian of secret papers could tell if he would. The real secret diplomacy of the world is that which hands over the world's so-called secrets to a few men who are members of one race. The surface of diplomacy, those activities which get written down in the memoirs of comfortably aging statesmen, those coups and treaties which are given high-sounding fame as if they really were important—that is incomparable with the diplomacy of Israel, and its matchless enginery for worming out the hidden knowledge of every ruling group. The United States is included in all these statements. Perhaps there is no government in the world so completely at their service than is our own at present, their control having been gained during the past five or six years.

The Protocols do not regard the dispersal of the Jews abroad upon the face of the earth as a calamity, but as a providential arrangement by which the World Plan can be the more certainly executed, as see these words of the Eleventh Protocol:

"God gave to us, His Chosen People, as a blessing, the dispersal, and this which has appeared to all to be our weakness has been our whole strength. It has now brought us to the threshold of universal rule."

The claims to accomplishment which are put forth in the Ninth Protocol would be too massive for words were they too massive for concrete realization, but there is a point where the word and the actuality meet and tally.

"In order not to destroy prematurely the Gentile institutions, we have laid our efficient hands on them, and rasped the springs of their mechanism. They were formerly in strict and just order, but we have replaced them with a liberal, disorganized and arbitrary administration. We have tampered with jurisprudence, the franchise, the press, freedom of the person, and, most important of all, education and culture, the corner stone of free existence.

"We have misled, stupefied and demoralized the youth of the Gentiles by means of education in principles and theories patently false to us, but which we have inspired.

"Above existing laws, without actual change but by distorting them through contradictory interpretations, we have created something stupendous in the way of results."

Everyone knows that, in spite of the fact that the air was never so full of theories of liberty and wild declarations of "rights," there has been a steady curtailment of "personal freedom." Instead of being socialized, the people, under a cover of socialistic phrases, are being brought under an unaccustomed bondage to the state. The Public Health is one plea. Various forms of Public Safety are other pleas. Children are hardly free to play nowadays except under play-masters appointed by the State, among whom, curiously enough, an astonishing proportion of Jews manage to find a place. The streets are no longer as free as they were; laws of every kind are hedging upon the harmless liberties of the people. A steady tendency toward systematization, every phase of the tendency based upon some very learnedly stated "principle," has set in, and curiously enough, when the investigator pursues his way to the authoritative center of these movements for the regulation of the people's life, he finds Jews in power. Children are being lured away from the "social center" of the home for other "centers"; they are being led away (and we are speaking of Gentile children—no Gentiles are ever allowed